



# Aleppo Temple

ANCIENT ARABIC ORDER NOBLES of *the* MYSTIC SHRINE  
OASIS OF BOSTON

## *A Regular Ceremonial*

will be held in Mechanics Building, Huntington Avenue,  
on the sixth day of the fourth month Rabih ul Akhir,  
of the year 1342, Mohammedan Calendar, correspond-  
ing in the Old Farmer's Almanack to

## Friday, November 16, 1923

DOORS OPEN AT 5 P.M.

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## Business *and* Ceremony

AT 6 P.M.

Huntington Avenue Cars—Garrison Street is the car stop

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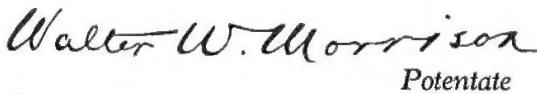
### CONCERT at 5 P.M. by ALEPO TEMPLE BAND Bandmaster, NOBLE THOMAS M. CARTER

1. MARCH — "Dykeman." Dedicated to CONRAD V. DYKEMAN, Imperial Potentate, by . . . . . *Noble Ernest L. Williams, Mecca Temple*
2. MAZURKA — "Souvenir de Pologne" {  
WALTZ — "Du Petit Chien" } . . . . . *Chopin*
3. OVERTURE — "Masaniello" . . . . . *Auber*
4. DUET FOR CORNETS — "I Would That My Love" . . . . . *Mendelssohn*
5. AIR DE BALLET — "Naila" . . . . . *Delibes*
6. SELECTION — "Faust" . . . . . *Gounod*
7. MARCH — "Nobles of the Mystic Shrine" . . . . . *Noble John Philip Sousa, Almas Temple*

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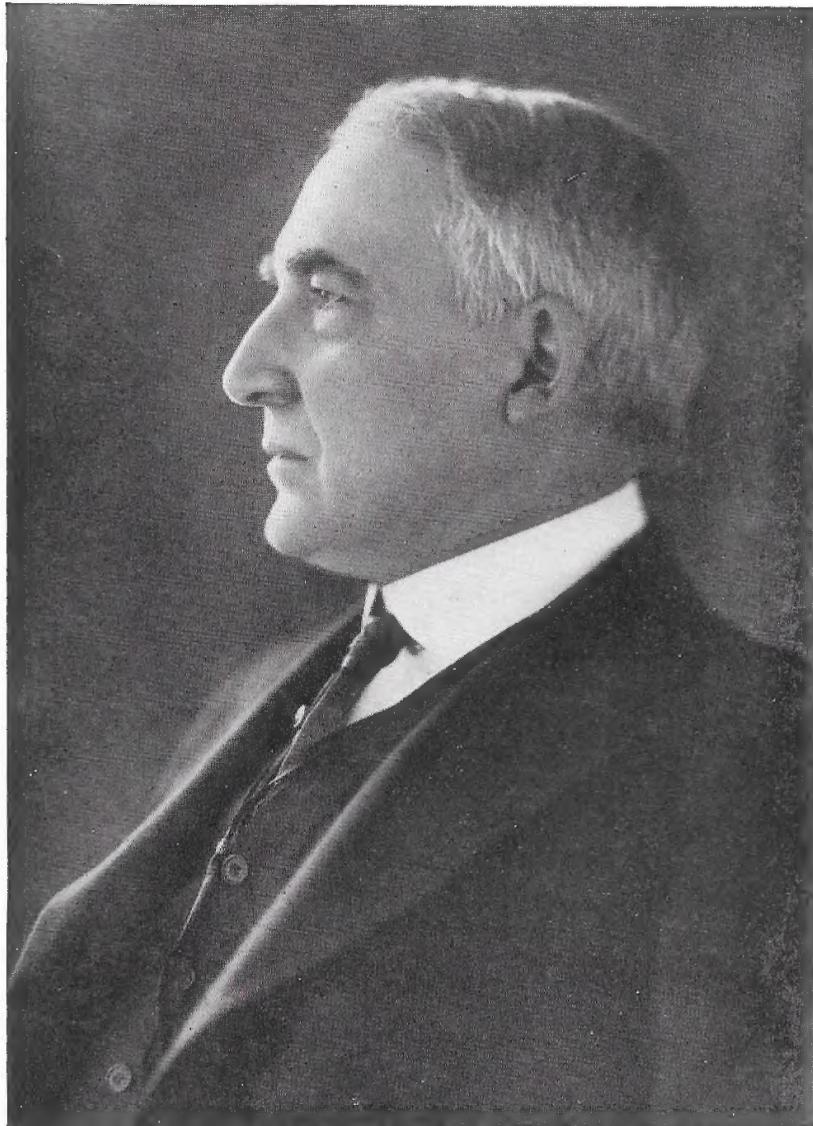
ATTEST:

  
B. C. Powell,  
RECODER

  
Walter W. Morrison  
Potentate

In Fraternal Tribute to  
**WARREN G. HARDING**

A MEMBER OF ALADDIN TEMPLE



Copyright Harris & Ewing

Twenty-ninth President of the United States  
Died in San Francisco, August 2, 1923

*He gave his life to the service of his country as truly as  
those who trod the bloody fields of war*

# ADDRESS OF NOBLE WARREN G. HARDING

## *President of the United States*

BEFORE THE IMPERIAL COUNCIL AT WASHINGTON

JUNE 5, 1923



*Imperial Potentate and Nobles of the Council:*

Your exceptionally courteous patience in waiting for the Imperial Potentate and myself you may be sure is greatly appreciated. I know it was not in our hearts to keep you, but we sat in fascination watching the most wonderful parade it has ever been my privilege to see. We could not take ourselves out of the atmosphere of inspiration and wonder even to be courteous to you.

It is a great pleasure to participate in this opening session of the Council. It need not be said that I cordially join in the words of welcome and hearty greetings already uttered.

I like the atmosphere of fraternity. I rejoice in the knowledge that I am addressing a body where every heartbeat is loyally American, where every impulse is American, where every commitment and consecration are to the republic and its free institutions.

Sometimes there are false impressions about fraternal organizations. No man ever took the oaths and subscribed to the obligations with greater watchfulness and care than I exercised in receiving the various rites of Masonry; and I say it with due deliberation and without fear of breaking faith, I have never encountered a lesson, never witnessed an example, never heard an obligation uttered which could not be openly proclaimed to the world. More, if the lessons taught were heeded, the obligations read were assumed, if the relationships urged were adopted, men would be infinitely better in their human relationships, and better citizens of this country.

Fraternities must be just, if they are to survive. And they must be just to appeal to men in their fellow-relationships. Secret fraternity is one thing, secret conspiracy is quite another. I know this meeting today is in ennobled fraternity.

One must recognize that fraternity has its abuses. Abused fraternity is no more valuable than the hypocrisy which teaches how beautifully worth while is honest religion. But fraternity deals with realities and cures its own abuses.

A President would not be ethical if he related fraternal appeals to which he must turn a deaf ear. I will have said enough if I suggest that men lose their right of fraternal hearing when they transgress the law of the land.

The abuse I had in mind is the imposition upon fraternal relationship to promote selfish ends. Perhaps a recital of a home-town experience will illustrate my point. There came to our town a number of years ago two brothers to engage in mercantile enterprise. One joined the Methodist church and the other the Presbyterian. Still business failed to move with a whirl. Then one joined the Masons and the other the Knights of Pythias. They picked out the churches with the larger congregations, and the fraternities with the larger memberships. Some local observer wondered at these divergent inclinations in two brothers, and there was comment about it. Here was fraternity being played for selfish ends. We had another fraternity, rare in kind and transitory in existence, which dealt with men's idiosyncrasies and foibles and imperfections. It was a fraternal playground, which sometimes witnessed rough play, and performed many a surgery in character. So the lure of membership in the Ancient and Honorable Order of Haymakers was held out to the joining merchants, and they fell for it. The fee was very modest, and the treasurer spent all the funds at each meeting of the order, but the initiation was imposing, revealing and never forgotten.

When the two merchants came to receive their degree, their first revelation came to them, while locked in a little six by eight antechamber, between which and the lodge room there was a partition only eight feet high, with a great open space above through which could be heard all that was said among the Haymakers in solemn session. The eligibility and desirability of the candidates were discussed for an hour, and I fear, alas! the candidates heard every word. Their

joining proclivity was emphasized, and I suspect objections were urged that were not wholly justified. In a bit of cheating, which must have been forgiven long ere this, the ministers of the two churches were impersonated, though the impersonators sometimes fell short of clerical terms of speech. The Haymakers, with rare facility, turned tanners, and did a wonderful job of it. Manifestations of restlessness in the anteroom were ignored, and after the alleged pastors had retired to their homes, the degree was given, and without stint. All went well until the next day, when the two brothers started out to interview the ministers who had spoken. It was difficult for the innocent ministers to understand, but the two joiners soon came to understanding, and the Haymakers lost two members, the town lost its new mercantile establishment within a week, and two strangers who donned the cloak of fraternity for commercial gain saw themselves as others appraised them.

There is an honest and righteous and just fraternal life in America. It embraces millions of our men and women, and a hundred fraternal organizations extend their influence into more than a third of American homes, and make ours a better republic for their influence.

Fraternity is inherent in man. It is manifest in the beasts of the fields and the birds in the air. It is our obligation to make the most of it for human benefit betterment. It more than enters our daily life and ministers the thousand daily charities and fraternal reliefs. In the lodge room there is molded what becomes public opinion, and contributes to the moving forces of developing civilization.

It matters not what is said of human selfishness, it matters not what seeming lack of sympathy and fellowship is sometimes encountered, every man worth while has in him the yearning to be worth while, to do that which gives him title to the activities of human brotherhood. It is the business of organized fraternalism to turn these natural traits to highest helpfulness. In every worthy order the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere until the rule of justice is the guaranty of righteous fraternal relationships.

I wish somehow we could have fraternity among nations, as it is taught in America among men. I do not mean to employ sign, grip and password, which afford an appealing mystery to our relationship, but the insistent demand for just dealing, the respect for right of others, and the ideals of brotherhood recited in the Golden Rule, and the righteous fellow-relationship which every man knows his God approves. Under such a reign of fraternity cruel human warfare will never come again.

I like the highly purposed fraternity, because it is our assurance against menacing organization. In the very naturalness of association men band together for mischief, to exert misguided zeal, to vent unreasoning malice, to undermine our institutions. This isn't fraternity, this is conspiracy. This isn't associated uplift, it is organized destruction. This is not brotherhood, it is the discord of disloyalty and a danger to the republic. But so long as 20,000,000 of Americans are teaching loyalty to the flag, the cherishment of our inherited institutions and due regard for constitutional authority and the love of liberty under the law, we may be assured the future is secure.

There is no misconstruing the aims and purposes of our loftier American fraternalism. For the great brotherhood there is the patriotic appraisal of the heritage of the republic. Here is representative democracy, wrought in sacrifice and toil, amid liberty's highest aspirations, and no force, no violence, no alien purpose, no social madness shall be permitted to destroy it.

I think I know the very soul of Masonry, out of which the Shrine has come to lighten our burdens and add cheer to our daily lives. There is both quantity and quality in the nobility of the Shrine. It is more than a mere Masonic playground. Conceived in cheer, the order hungered for more than play, though we need more of play in our daily lives.

It craved to be helpful, and it is aglow in noble achievement. Its initiates have been schooled in patriotism, and welcomed new commitment to home and country. I like to think there is special significance that this year the Imperial Council has come to Washington, bringing the Shrine to the monumental shrine of the great father of the nation, to pledge afresh love for the republic, loyalty to its institutions, and an exalted brotherhood for those who consecrate life and sacred honor to this republic's preservation.

MOUNT VERNON ON THE POTOMAC  
FAIRFAX COUNTY  
VIRGINIA

June 23, 1923.

Mr. CHARLES H. CALLAHAN,  
Alexandria, Va.

*My Dear Sir:*

On June 4th, when you accompanied the Imperial Potentate of the Mystic Shriners and his distinguished retinue on the pilgrimage to our American Mecca, I think I expressed to you my feeling of apprehension lest the unusually large numbers expected daily that week would — by crowding — prove difficult to direct and control.

As it turned out, you know, the number of Shriners attending the Convention in Washington was far below the original estimate; and so, it followed, there were fewer who came to pay their respects to the memory of General Washington.

Nevertheless, our records show that over 36,000 took advantage of that opportunity. It was a much larger number of visitors than we had ever had before in one week.

Since 1885, when I became Custodian of Mount Vernon, we have had, in the aggregate, several *millions* of visitors to this sacred spot — distinguished personages from all over the world, people of every nationality, of both high and low degree.

I mention this, simply to convey the fact that in the reception and direction of large bodies I speak from experience.

The particular point of my writing to you at this time is to declare; that of *all* the multitudes I have had to deal with here the Mystic Shriners proved to be, by all odds, the *most* orderly and best behaved.

There was not a single instance occasioning reprimand of any sort, not the slightest transgression of any rule, not even a murmur of complaint when the lines approaching the entrance, or some feature of attraction, were temporarily obstructed.

There were no exceptions to this wonderful record of fine deportment, not one! The Shriners are all GENTLEMEN, and that, of course, accounts for the splendid impression their organization made while here.

To the Imperial Potentate — through you — may I be permitted to extend my heartiest congratulations upon the enviable reputation which the Mystic Shriners have won — over the long list of competitors for that honor — at the Home and Tomb of General Washington.

Very cordially yours,

HARRISON H. DODGE,  
*Resident Secretary and Superintendent.*

SUPREME COUNCIL, 33°

NORTHERN MASONIC JURISDICTION, U. S. A.

OFFICE OF THE  
DEPUTY FOR MASSACHUSETTS  
MASONIC TEMPLE, BOSTON, MASS.

January 22, 1923.

## Ku Klux Klan

It has come to my attention that Scottish Rite Masons are being solicited to join the Ku Klux Klan, on the ground that its announced purposes should commend themselves to Masons.

Some of them would; others should not.

Men and organizations are to be judged by their acts, not by their professions.

The Klan calls itself an "invisible empire." There is no place for an invisible empire in the United States. Masonry stands four-square for the United States and its constitutional principles and usages.

The Klan emphasizes the "invisibility" by going masked. The masked demonstrator is on a level with the anonymous letter writer.

The mask is the refuge of the coward.

The Klan can disavow the deeds of masked men.

The Klan can claim that masked malefactors steal its livery and bring it into unmerited obloquy. Possibly, but the Klan invites it.

The Klan, secretly and behind masks, tries, sentences, and executes the sentences. We have courts and the ballot-box for the punishment of wrong-doing and the abolition of abuses. Recourse to other means is not only un-American, but subversive of that order which is one of the foundation stones of Masonry.

Any men have the right to associate publicly for the purpose of accomplishing social and political ends by the formation of public opinion and the use of the ballot.

No men have the right to associate privately to accomplish social and political ends by mystery and terror and outside the law.

No Scottish Rite Freemason can consistently be a Klansman.

No Klansman should pass the ballot in any Scottish Rite Body.

FREDERICK W. HAMILTON, 33°,  
*Deputy for Massachusetts.*

## SPECIAL NOTICE

The following communication from the Imperial Potentate, Conrad V. Dykeman, is hereby published in full for the information and guidance of the Nobility of Aleppo Temple, and will be observed at all future sessions of the Temple.

### THE IMPERIAL COUNCIL *Ancient Arabic Order* *Nobles of the Mystic Shrine* FOR NORTH AMERICA

NEW YORK, N. Y., July 13, 1923.

WALTER W. MORRISON, *Potentate*,  
Aleppo Temple, Boston, Mass.

*My Dear Potentate:* Will you help me to do something for the betterment of our Noble Order?

From information and observation I know that in some Temples the Imperial Potentate's orders and edicts are not read; that in many they are read in a perfunctory manner so that few of the Nobility present hear or understand. We both know well that in our Blue Lodge when a communication from the Grand Master is read the brethren are brought to their feet to hear it. That should be the rule in your Temple, and it is my order that you gavel the Nobility to their feet when a communication is to be read from the Imperial Potentate. That, you know, breaks the conversation and chatter about the room, and men on their feet will listen. For your ready compliance with this order I shall be sincerely thankful and appreciative.

Another important matter that in spots needs immediate attention is the wearing of the fez. As in the Lodge no one is properly clothed without the white apron, so in the Shrine the red fez must be worn. No substitute or any other headgear is in order. Please enforce this regulation, if it has been slighted in the past in your Temple.

The membership card for the current year must be shown to obtain admission to any Temple, and I would request that Section 2 of Article XVI of the Code be strictly complied with, as I have received information from several sources that some Temples are very lax in this respect.

Certain happenings in Washington during the Imperial Council Session, which I will make the subject of a further letter to you, cause me to draw attention to Section 9 of Article II of the Code, which strictly prohibits females appearing in any Shrine parade, and it is my order that this prohibition be extended to include Nobles dressed as females representing Turkish or Egyptian dancing girls, and that all such be forbidden a place in any street parade or gathering outside your ceremonial sessions.

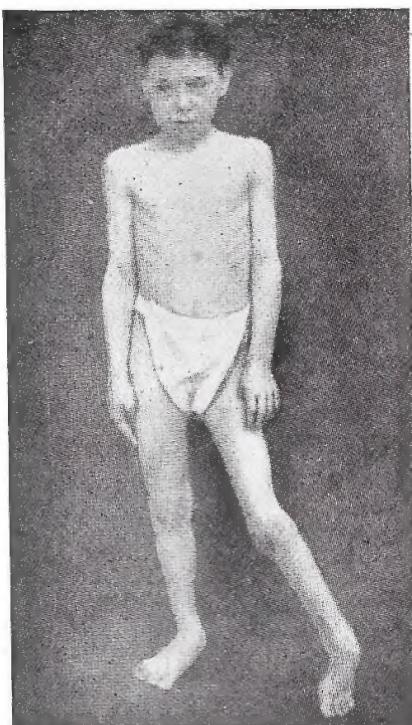
With assurances of my kindest regards, I am,

Yours in the Faith,  
C. V. DYKEMAN,  
*Imperial Potentate.*

CVD:LM

P.S. — Please acknowledge this letter at your convenience.

## SHRINERS' HOSPITAL for CRIPPLED CHILDREN



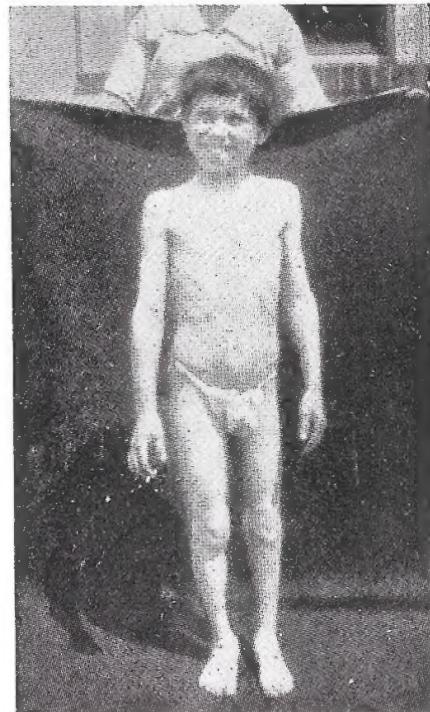
The Ancient Arabic Order Nobles of the Mystic Shrine has taken its place not only as a forum for mirth, jollity and frivolity of a high order, but has challenged the admiration of all right-thinking people for its inauguration of one of the most beautiful charities that exist in America today. The Shriners' Hospitals for Crippled Children is a theme dear to the heart of every Shriner, and is the realization of Masonic teachings in their practical application. To restore the distorted children to practically normal condition, and implant in their souls the hope of future usefulness, is a conception as lofty as the throne of God, and meets the injunction of the Master: Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.

Springfield, Mass., has been selected as the site for the New England Unit of the Shriners' Hospitals for Crippled Children. When this is completed the children of this section, regardless of race, color or creed, will have the services — without charge — of some of the best orthopaedic surgeons of this country.

Oh, I know a sight that's bigger  
Than a Shriner's jeweled pin;  
It's a crippled little figure  
Who has found the way to grin.  
It's a little back made stronger  
Than it ever was before,  
And a lighter heart and brighter  
Face a-gleaming at the door.

It's a spine that once was twisted  
Being made a real good spine,  
And the surgeons then assisted  
By the members of the Shrine.  
We are all down here to labor,  
Make this earth a better place —  
To be more and more the neighbor,  
As we share life's common race.

And our laughter shall be sweeter,  
And our fun more worth our while,  
By the ripples of the cripples.  
We are helping now to smile.  
Let me say it loud and louder,  
By each strengthened hip and spine,  
I am just a little prouder  
Of my fez and of my Shrine.



# "Aleppo Patrol"

By O. E. Story.

ALEppo PATROL

Tempo di Marcia  
con Spirito

The musical score is handwritten on a five-line staff. The key signature is F# major (one sharp), and the time signature is common time (indicated by a 'C'). The lyrics are written below the staff, corresponding to the musical notes. The score consists of eight lines of music, each starting with a sharp sign. The lyrics are as follows:

FALL IN LINE AND GET BE-HIND A - LEP - PO — A -  
LEP - A - LEP - A - LEP - A - LEP - A - LEP - PO —  
WE LOVE BOS-TON AND ALL THAT BOS-TON MEANS, WE  
EV-EN FEED THE CAMELS THERE ON BOS-TON PORK AND  
BEANS, SO FALL IN LINE AND GET BE-HIND A -  
LEP - PO — A - LEP - A - LEP - R -  
LEP - A - LEP - A - LEP - PO — HAIL!  
HAIL! - THE GANG'S ALL HERE, HERE WE ARE FROM  
BOS - TON TOWN! —

## ALEppo PATROL SONG

By O. E. Story

Fall in line and get behind Aleppo,  
A-lep, A-lep, A-lep, A-lep, A-leppo!  
We love Boston and all that Boston means;  
We even feed the Camels there on Boston Pork and Beans.  
Fall in line and get behind Aleppo,  
A-lep, A-lep, A-lep, A-lep, A-leppo!  
Hail, hail, the Gang's all here;  
Here we are from Boston Town.

## BOSTON, MASSACHUSETTS

### WEST ROXBURY DISTRICT

September 8, 1923.

Noble WALTER W. MORRISON.

*My Dear Potentate:* While motoring over the beautiful Mississippi boulevard at St. Paul a short time ago, my attention was called to a newly erected hospital. I glanced at it as we passed along and was impressed by its wonderful situation and spacious grounds. Its outlook is most charming, for it stands high and overlooks the beautiful Mississippi valley. My "glance" was changed to absolute joy when I beheld our Mystic Shrine emblem mounted high in the foreground. It was *then* that I realized, as never before, what our little two dollars was doing for humanity. This was *our* hospital and *our* work. Never was money more worthily expended. Surely the person who conceived so noble an enterprise must be a first cousin to Saint Peter.

Fraternally,

56 Hastings Street.

E. ARTHUR FILLEBROWN.

## LOST OR STRAYED

### DO YOU KNOW THE ADDRESS OF

GUNNER ANDERSON	13678	JOHN B. HALL	16307
Camp Insurance Office, Camp Devens, Mass.		1254 Commonwealth Ave., Boston, Mass.	
H. J. BLACK	11935	GEORGE A. HAYES	13310
52 Broadway, New York, N. Y.		30 Prout St., New Haven, Conn.	
ERNEST LYMAN BOND	8648	WALTER LEE HENDRICKS	6225
500 Eitel Bldg., Seattle, Wash.		336 West 63d St., Chicago, Ill.	
ARTHUR STEPHEN BROCK	12218	CHARLES HANFORD HERSEY	3313
6 Lovett Pl., East Lynn, Mass.		119 Lisbon St., Lewiston, Maine	
GEORGE F. BUCK	7808	JOHN H. HODSDON	6091
128 Hanover St., Boston, Mass.		Box 2264, Boston, Mass.	
THEODORE DALTON BUCK	7275	ROBERT LEVER	16350
139 Belmont St., Belmont, Mass.		295 Franklin St., Boston, Mass.	
DUNDAS R. CAMPBELL	13851	WINTHROP LESLIE LEWIS	4329L
Camp Devens, Mass.		Broadway, New York City, N. Y.	
CHARLES A. CLARK	6321	WALTER ALLAN MEAD	12396
199 Washington St., Room 202, Boston, Mass.		303 Miller Ave., Portsmouth, N. H.	
MACGREGOR CUMMING	10733	CLARENCE V. MILLS	7939
1371 Commonwealth Ave., Allston, Mass.		6410 17th Ave. N. W., Seattle, Wash.	
ISRAEL LOUIS CURRIER	13284	EDWAINE WALTER MILLS	11300
53 Equitable Bldg., Boston, Mass.		Care Harvard Club, Boston, Mass.	
LEWIS WILLIAM FALKNER	12248	WILLIAM HOLMES MORTIMER	4794
Surgeon, Camp Devens, Mass.		Hotel Rochester, Rochester, N. Y.	
GEORGE FICKEISSEN	11727	ROBERT S. MORTON	7465
69 Gerland St., Chelsea, Mass.		336 W. 95th St., New York, N. Y.	
CHARLES A. FOWLER	12246	HARRY LOVERING NORRIS	11758
57 Lyman St., Waltham, Mass.		67 Milk St., Boston, Mass.	
CHARLES FOWLES	10334	CHARLES WALTER OAK	13148
San Lucas Durango, Mexico		30 Indiana Ave., Somerville, Mass.	
FRANK P. FREEMAN	11509	LOUIS J. SACKETT	11570
United States Hotel, Boston, Mass.		800 N. Broad St., Philadelphia, Pa.	
ALLEN D. FRENCH	7354	WALTER EDGAR SCOTT	12854
201 Central Ave., Orlando, Fla.		120 Broadway, New York, N. Y.	
ELMER E. GALLUP	1093	HORACE B. SMITH	15736
433 Penn Ave., Pittsburgh, Pa.		Ft. McPherson, Ga.	
JAMES HARVEY GAMBLE	9070	CLARENCE CLEMENT TAFT	18163
125 Perry St., Lowell, Mass.		212 Central St., Lowell, Mass.	
CHARLES M. GREEN	1015	LYMAN R. TIDD	3507
Hotel Essex, Boston, Mass.		120 Front St., Brookline, Mass.	
CHARLES F. GUSHEE	10084		
Box 439, Providence, R. I.			

## FAKIRS AND CROOKS

Just because a man says he is a Shriner is no reason you should cash a check for him. Be sure he is a regular member of some Temple and refer him to the Recorder. The roads are full of these sharks who carry stolen and forged cards and other identifications. Here are a few of the later operators — look out for them.

### WARNING

LLOYD McCLELLAN RAMSAY has been expelled from Carolina Consistory, No. 1, for un-Masonic conduct; this automatically expels him from Oasis Temple. Ramsay has been using his Shrine Card for the purpose of getting worthless checks cashed; he does not hold his 1923 Shrine Card; he has been working and may now be working for an insurance company. Please be governed accordingly.

THOS. GRIFFITH, *Recorder*.

JACK A. HOWE, No. 6556, a member of India Temple (carried since October 1, 1922, in our lost file), is passing worthless checks throughout the country.

LESLIE H. SWAN, *Recorder*.

A party, name unknown, between the age of 45 and 50 years, about 5 feet 9 inches tall and weighing between 180 and 185 pounds, in some manner has secured possession of 1923 card of Sahara Temple, bearing name of Finch McCulloch, typewritten, and marked "Duplicate."

This party is imposing on members of the Shrine by exhibiting the card and requesting temporary assistance.

Noble Finch McCulloch is a member in good standing, residing permanently at Kansas City, Mo., and is holding original card issued to him for the year 1923.

C. H. BOLINGER, *Recorder*.

FRANK D. OAKLEY  
POTENTATE  
408 Perkins Bldg.  
Telephone Main 2172

AFIFI TEMPLE  
A. A. O. N. M. S  
TACOMA, WASH.

CARL D. SASHER  
REORDER  
626 Perkins Bldg.  
Telephone Main 383

October 4, 1923.

## WARNING NOTICE

*My Dear Recorder:* Party fraudulently representing to be J. A. Hartman, member of Afifi Temple, holding typewritten Card No. 4018 marked "duplicate," is traveling throughout the country obtaining money from members of the Order. He is a fraud, and seems to be working east from Denver, as he was there August 25, 1923; Kansas City, August 31st, and Atchison, Kansas, September 1st. It will be greatly appreciated if any Noble of your Temple from whom he attempts to secure money will cause his arrest and hold on a charge of fraud, notifying me at once. He may attempt to visit your Temple, as he convinced one of his victims that he knew a lot about the Shrine.

Will you please get this information to your membership as early as possible?

Yours in the Faith,

CARL D. SASHER, *Recorder*.

ALEPPO TEMPLE SHRINE

# Circus



MECHANICS BUILDING, BOSTON, MASS.

◆ DECEMBER 5 - 15th, Inclusive ◆

TICKETS (*Five Admissions*) 50 cents

## NEW ROOMS

IF YOU are downtown and have a few minutes to spare, call at 262 WASHINGTON STREET, take the left-hand elevator and come to the eleventh floor.

THE *eleventh floor* of the JOURNAL BUILDING has been fitted up and decorated for a SHRINE HEADQUARTERS.

THIS IS FOR YOUR USE. COME *and USE.*



### TELEPHONES:

POTENTATE	}	<i>Main 4525</i>
DIRECTOR		
STEWARD		
PERSONAL ADJUTANT		
RECREATION ROOM — <i>Beach 4690</i>		
RECORDER — <i>Beach 1147</i>		
TREASURER — <i>Beach 7870</i>		

## PRESIDENTS WHO WERE MASONS

GEORGE WASHINGTON belonged to Fredericksburg Lodge, Fredericksburg, Va., and was Master of what is now Washington-Alexandria Lodge, Alexandria, Va.

JOHN ADAMS was a member of St. John's Lodge, Boston, Mass.

THOMAS JEFFERSON, made a Mason in Colonial times, attended lodge of Nine Sisters in Paris, France, with Thomas Paine, in French Revolution.

JAMES MONROE, made in St. John's Regimental (Army) Lodge in 1777, then a captain in Virginia troops, when suffering from a wound.

JOHN QUINCY ADAMS, raised in St. John's Lodge, Boston, in 1826.

ANDREW JACKSON was a member of Philanthropic Lodge, Clover Bottom, Tenn., and served as Grand Master of that State, 1822-1923.

JAMES K. POLK, raised in Columbia Lodge, No. 31, Columbia, Tenn., September 4, 1820.

JAMES BUCHANAN, raised in Lodge No. 43, Lancaster, Pa., January 24, 1817.

ANDREW JOHNSON, raised in Greenville Lodge, No. 119, Greenville, Tenn.; date unknown, but supposed to be between 1848 and 1852.

JAMES A. GARFIELD, raised in Magnolia Lodge, No. 20, Columbus, Ohio, December 22, 1864. He also received the Templar degree in Columbia Commandery, No. 2, Washington, D. C., and those of the Lodge of Perfection in the Scottish Rite.

WILLIAM MCKINLEY, raised in Hiram Lodge, No. 21, Winchester, Va., May 3, 1865; exalted in Canton Chapter, No. 84, Canton, Ohio, 1883; created a Knight Templar in Canton's Commandery, No. 38, Canton, Ohio, 1884.

THEODORE ROOSEVELT, raised in Matinecock Lodge, No. 806, Oyster Bay, N. Y., January 2, 1901. Later he received his higher degrees, including the Shrine.

WILLIAM HOWARD TAFT, made a Mason at sight by Charles S. Hoskinson, Grand Master of Ohio, at Cincinnati, February 18, 1909.

Not only was WARREN G. HARDING a member of Marion Lodge, No. 70, Marion, Ohio, and higher Masonic bodies, but the majority of the President's official family belonged to the fraternity.

It is claimed that Presidents TAYLOR and PIERCE were Masons, but owing to the anti-Masonic political disputes of their day they made no public statement as to their connection with the craft.

## RECORDER'S NOTES

### TIPS TO NOVICES

Dress: wear any old clothes you like, but be sure and wear your prettiest smile.

Then just whistle and wait.

We know just how you feel, having been along the same road; but oh, boyee! you will be happy after it's over and get that little Red Bonnet perched on your dome.

Remember, whatever we do to you is done in a spirit of love and affection.

Do you cake-walk? If not, take lessons; it will come in mighty nifty on the sandy waste of the desert.

Life is just one grand toboggan slide, and every guy has to haul his sled up hill; so remember, whatever you do, HOLD ON TO THAT ROPE.

May the happiest day of your Past be the saddest day of your Future.

It's a wise father that knows as much as his own son.

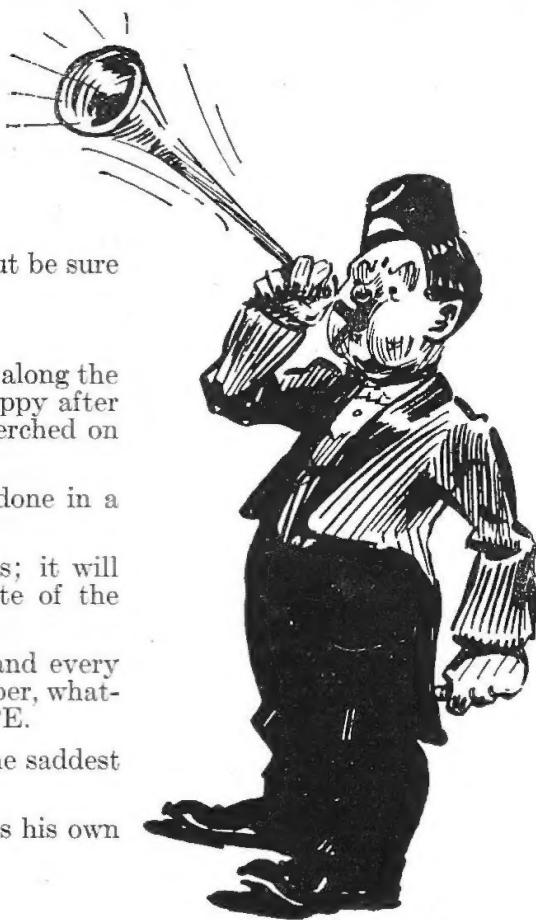


### A TOAST By Louis E. Thayer

Here is a toast that I want to drink to a fellow I'll never know —  
To the fellow who's going to take my place when it's time for me to go.  
I've wondered what kind of a chap he'll be and I've wished I could take his hand,  
Just to whisper, "I wish you well, old man," in a way that he'd understand.  
I'd like to give him the cheering word that I've longed at times to hear;  
I'd like to give him a warm handclasp when never a friend seems near.  
I've learned my knowledge by sheer hard work, and I wish I could pass it on  
To the fellow who'll come to take my place some day when I am gone.

Will he see all the sad mistakes I've made and note all the battles lost?  
Will he ever guess of the tears they caused or the heartaches which they cost?  
Will he gaze through the failures and fruitless toil to the underlying plan,  
And catch a glimpse of the real intent and the heart of the vanquished man?  
I dare to hope he may pause some day as he toils as I have wrought,  
And gain some strength for his weary task for the battles which I have fought,  
But I've only the task itself to leave with the cares for him to face,  
And never a cheering word may speak to the fellow who'll take my place.

Then here's to your health, old chap! I drink as a bridegroom to his bride —  
I leave an unfinished task for you, but God knows how I tried.



I've dreamed my dreams as all men do, but never a one came true;  
And my prayer today is that all the dreams may be realized by you.  
And we'll meet some day in the great unknown — out in the realm of space,  
You'll know my clasp as I take your hand and gaze in your tired face.  
Then all our failures will be success in the light of the new-found dawn —  
So I'm drinking your health, old chap, who'll take my place when I am gone.



### ATTENTION NOVICES!

Get funny! That's what you're here for, of course.

Don't stop to admire the scenery — it may not be there.

It is the road to contentment. No one has ever asked for more.

Expect a good time. WE DO.

Don't kick: you asked for it. Go to it! Think of next meeting. Oh, boy!

Our Camel was raised a pet, but through the mischievous conduct of some members of former classes, he went wild.

It's a wise Novice who knows whether he is a guest, a victim, or just one of the bunch.

If you feel blue, take a bath. It may wash off.

What may look like a joke at the start may not seem so darn funny near the end.

Remember, Jonah came out all right, and he had a whale of a time.

The man who believes perpetual motion hasn't been discovered, has never joined a Shrine.

If you are told to climb, CLIMB, but don't go up in the air without instructions.

The ladder of life is full of splinters, but we never realize it until we start to slide. Keep climbing.



## ADVICE TO NOVICES

Look pleasant, but don't open your mouth.  
Many a man has been sorry.

Be it ever so homely, there's no face like your own.

Please observe this is all done because of you.  
Show your appreciation.

Along the route of the Caravan don't be misled by calls that "Mecca is in sight." Mirages bloom in the desert.

We will furnish expert doctors for all injuries.  
Also we have several accomplished veterinarians for incipient asininity.

If you are troubled with that puffed-up feeling, bring it with you. Cure guaranteed, or no pay.

It is true that you shouldn't believe half of what you hear, and not everything that you see; but get it into your attic that the Shrine teaches lessons which you must not forget.

Don't get fussed up about injuries. We have on hand a varied assortment of fixers—Osteopath, Allopath, Chiropractor, etc. You can take your choice.

Don't get gay.

Be sure to "Hold on to the Rope."

When you hear 'em say, "Oh! Charlie," look out.

Many have been overcome; but all have survived.

Don't wear your toupee. It may have to be replaced.

Don't laugh too soon. He laughs best who laughs last.

If you have never "walked the dog," prepare to do it now.

Don't imagine you can slip through easy. It cannot be done.

Don't fail to notify the keeper of novices of your preference in flowers.

Don't worry with notifying your friends who are Nobles. They'll be there!

It is guaranteed that you will not miss the next ceremonial after this one.

Don't imagine hole-proof hosiery will protect your feet from the heat of the sands.

Don't overlook the fact that our Camel plays no favorites. He was not raised that way.

Don't seek admittance to the hospital class. Make 'em send you there in an ambulance.

We cannot be held responsible for the interchange of socks. Please fix this with the wife.

Don't be too self-centered. There are others in the class just as deep in the mud as you are in the mire.

Don't worry about being designated as "fresh meat." You will not be fresh many minutes.

Don't think you will not get a ride. Our goat was imported from the mountains behind Bowling Green. He's a real he.

The victims in the last ceremonial are sure to enjoy your discomfiture during this one. But, while there is life, there's hope.

Don't fail to get all that is coming to you. It is there for you, and there are numerous willing hands to see that you get it!

Don't forget that the heat from the sands will help your carburetor. You will be able to start on a very thin mixture, and you will need no brakes to stop you.



## FLAP-FLAP

The north wind will blow  
And we will have snow,  
And what will your girlie do then,  
Poor thing?  
She'll bob her fair locks,  
And wear brother's socks,  
And freeze till the coming of spring,  
Poor thing!

